CATHOLIC ACTION

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CATHOLICS AND THE F. E. P. C. CASE

GEORGE HIGGINS

REHABILITATION AND PEACE

STORMS AND ICE AND SUBMARINES

THIS DIZZY WORLD

N.C.C.W. AND MEMBERSHIP

THE FAMILY—BASIC TO THE NATION

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Pope's Christmas Peace Plea For All Nations

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Family Life, Business and Auditing, and* CATHOLIC ACTION, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 5,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the Blue Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."
—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

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JANUARY, 1944

OUR COMMON CATHOLIC INTERESTS

Pope's Christmas Peace Plea For All Nations

SPEAKING by radio to the world as it prepared to observe the fifth Christmas of the war, His Holiness Pope Pius XII expressed the hope "that this may be the last war Christmas," and adjured statesmen, in the forthcoming peace, to respect the rights of all peoples and nations, however small or weak.

"Do not ask from any member of the family of peoples," the Holy Father warned, "for that renunciation of substantial rights or vital necessities which you yourselves, if it were demanded from your people, would deem impracticable."

His Holiness repeatedly referred to "the family of States," "the family of peoples," and "a new spirit of world union."

"Rise above yourselves," the Holy Father said, in his message, addressing statesmen and peoples, "above every narrow calculating judgment, above every boast of military superiority, above every one-sided affirmation of right and justice. Take cognizance also of the unpleasant truths and teach your peoples to look them in the face with gravity and fortitude. A true peace is not the mathematical result of a proportion of forces, but in its last and deepest meaning is a moral and juridical process. It is not, in fact, achieved without employment of force . . . but the real function of this force, if it is to be morally correct, should consist in protecting and defending, and not in lessening or suppressing rights. An hour like the present—so full of possibilities for vast beneficent progress no less than for fatal defects and blunders—has perhaps never been seen in the history of mankind."

His Holiness pointed out that the task of statesmanship is not less than that "of securing agreement and concord between the warring nations—an achievement which may leave with every nation, in the consciousness of its duty to unite with the rest of the family of States, the possibility of cooperating with dignity, without renouncing or destroying itself, in the great future task of recuperation and reconstruction."

Observing that such a peace in no way implies the abandonment of necessary guarantees and sanctions in the event of any attempt to use force against right, the Holy Father continued:

"Give mankind, thirsting for it, a peace that shall reinstate the human race in its own esteem and in that of history—a peace over whose cradle the vengeful lightning of hate and the instincts of unchecked desire for vengeance do not flash, but rather the resplendent dawn of a new spirit of world union which, sustained by the indispensable, supernatural help of the Christian faith, will alone be able to preserve humanity, after this unhappy war, from the unspeakable catastrophe of a peace built on wrong foundations and therefore ephemeral and illusory."

Urges New Spirit of World Union

The Pontiff's plea for just peace came toward the close of his address, in which he recounted the sufferings of a world torn by war and offered consolation based on Christian life and hope.

"Scrupulously faithful as We wish to be to the duty of impartiality inherent in Our pastoral ministry," he said, "We formulate the desire that Our dear children will not let slip any opportunity of securing the triumph of the principles of far-seeing and even-minded justice and brotherhood in the questions that are so essential for the salvation of States. . . .

"A real peace in conformity with the dignity of man and the Christian conscience can never be a harsh imposition by arms but rather is the result of a provident justice and a responsible sense of equity towards all. You must not tomorrow stain the peace and repay injustice with injustice, or commit an even greater injustice."

Pope Pius prayed that this should be the last war Christmas, but told his listeners that "all of Our efforts cannot cause this horrible war to end of a sudden."

"Unfortunately the world, as it looks around, must still behold with horror the reality of strife and destruction which, growing daily wider and more cruel, dashes its hopes and, with the icy blast of harsh experience, destroys and cuts short its most sanguine impulses. We see, indeed, only a conflict which degenerates into that form of warfare that excludes all restriction and restraint, as if it were the apocalyptic expression of a civilization in which ever-growing technical progress is accompanied by an ever greater decline in the realm of the soul and of morality.

"It is a form of war which proceeds without intermission on its horrible way and piles up slaughter of such a kind that the most blood-stained and horrible pages of past history pale in comparison with it. The peoples have had to witness a new and incalculable perfection of the means and arts of destruction, while at the same time they see an interior decadence which, starting from the weakening and deviation of the moral sense, is hurtling ever downward towards the state where every human sentiment is being crushed and the light of reason is eclipsed, so that the words of wisdom are fulfilled: 'They were all bound together with one chain of darkness' (Wisdom 17; 17)."

After observing that it was not in his power to open the future to his listeners, the future "of which God holds the keys," the Pontiff pointed out two things within his power to do and which he has done and will continue to do.

"The first is that We have used and shall use all Our resources," he continued, "material and spiritual, to lessen the sad consequences of the war for prisoners, wounded, missing, straying, needy—for all those in suffering and trouble of every language and nation."

Christian Duty of Charity

In this connection the Pontiff emphasized "the scantiness of Our resources" and appealed to the Christian world, particularly those peoples who have been spared the worst devastations of war, "to offer help and support to those who, surrounded by the hardships of the conflict and bereft of outside aid, are already in want of necessities and will be in greater need in the future."

"In the face of such want, growing every day," the Holy Father said, "We raise to the Christian world an insistent cry of fatherly appeal for help and pity: 'Behold, I stand at the door and knock.' "

In the course of this sad time, the Holy Father continued, "We want you above all to remember the great consolations with which our Faith inspires us when it teaches that death and the sufferings of this life lose their bitter sorrow for those who can with calm and serene conscience make their own that prayer of the Church in the Mass of the Dead: 'Unto Thy faithful, O Lord, life is changed, not taken away: and the abode of this earthly sojourn being dissolved, an eternal dwelling is prepared in heaven.' "

Outlining the duties of Christians, the Pontiff said "the progress of mankind in the present confusion has been a progress without God and even against God; without Christ and even against Christ." "It is fitting, however," he continued, "that Christians reflect on that share of responsibility which belongs to them for the present afflictions. . . .

"In this dark night the faithful see the light from the Star of Bethlehem shine out to indicate and illuminate the road to Him 'of Whose fullness we have all received'; the road to Our Redeemer Who became, in this world, by His Advent, essentially the Prince of Peace and our peace. . . . Christ alone can drive out the dreadful spirits of error and sin, which have subjected mankind to a tyrannical and degrading servitude, making them slaves of one thought and one purpose, dominated in their movements by the insatiable desire of limitless wealth.

"Christ alone, Who has rescued us from the sad slavery of sin, can point out and open up the way to a noble, controlled liberty supported by genuine righteousness and a moral sense. . . .

Christ Our Hope in Gravest Trials

"A Christian who is nourished and lives by faith in Christ, in the conviction that He alone is the Way, the Truth and the Life, carries his share of the sufferings and sorrows of the world to the Crib of the Son of God and finds in the presence of the newly-born Child a consolation and support such as the world

knows not, which gives him strength and courage to resist and to remain imperturbable without desponding or weakening in the sight of the direst and gravest trials.

"It is tragically sad, dear children, to think that countless men, while in their search for a happiness that will satisfy them on this earth, feel the bitterness of deceptive illusions and painful disillusionment and have closed the door to all hope; and living, as they do, far from the Christian faith, they cannot retrace their steps toward the Crib and towards that consolation in which the names of the Heroes of the Faith abound in joy in all their tribulations.

"They see dashed to pieces the structure of those beliefs in which they humanly trusted and set up their ideal. But they never achieved that one true faith which would have given them comfort and renewed spirit. In this intellectual and moral trial they are seized by a depressing uncertainty and live in a state of inertia which weighs down their souls. It is a state which can be deeply understood and commiserated only by those who enjoy the delight of living in the clear, warm atmosphere of a supernatural faith which ascends above the storms of temporal contingency to dwell with the eternal.

"In the ranks of these straying disillusioned souls it is not hard to find those who placed all their faith in a world expansion of economic life, thinking that this alone would suffice to draw the peoples together in a spirit of brotherhood, and promising themselves from its grandiose organization, perfected and refined to an ever greater degree, unheard of and unsuspected increase of prosperity for human society."

Speaking of these who have placed their trust in the things of this world, His Holiness observed:

"What is the reality that they behold? They see now that this economic life with all its gigantic contacts and wide ramifications, with its superabundant division and multiplication of labor, contributed in a thousand ways to generalize and accentuate the crisis of mankind, while, not having the corrective of any moral control, or any guiding light from beyond this world, it could not but end in the unworthy and humiliating exploitation of the nature and personality of man, in a sad and terrifying want on one side contrasting with a proud and provoking opulence on the other, in a torturing, implacable divergence between the privileged and those who have nothing—ill-omened effects which are not the last link in a chain of causes which led to the immense tragedy of today.

"Let not these disillusioned votaries of science and economic life fear to come before the Crib of the Son of God," Pope Pius said.

His Holiness observed that in addition to those who are "profoundly disconcerted because of the bankruptcy of social and intellectual trends largely followed by political leaders and scientists," there is "the not less numerous class" of those "who are in great distress and sorrow because of the collapse of their own personal and private ideal of life."

The Holy Father added that this class "comprises the immense number of those for whom labor was the end of life, and for whom the goal of their fatigue was a comfortable material existence, but who, in the struggle to attain this end, had put far from them religious considerations, and had neglected to give to their life a healthy moral orientation."

Urging workers to approach the Crib of Jesus to find there "all the meaning and the worth of labor," the Holy Father observed that "while others, who have no hope, find themselves faced with a fearful abyss, and their hands groping for some support, close on the emptiness, not of their immortal souls but of a worldly happiness that has escaped them, you instead, by the grace and liberality of a merciful God, have, beyond 'the certainty of dying,' the ineffable divine consolation of 'the promise of future immortality.'

New Ideals Sought In Politics and Social Life

"To action, then, beloved children," the Holy Father urged. "Close your ranks! Let not your courage fail! Do not remain helpless in the midst of the ruins! May the star that guided the Magi to Jesus shine above you. The spirit which comes from Him has lost nothing of its force and of its power to heal fallen humanity. It triumphed once over paganism in its ascendancy. Why should it not triumph today, too, when sorrows and delusions of every kind show to so many souls the vanity and deception of the roads hitherto followed in public and private life? A great number of minds are searching for new ideals in politics and social life, in private and public. . . .

"May the example of your Christian life guide them, and your burning words stir them. As the form of this world passes away, show them that true life means that they 'may know Thee, the One True God, and Jesus Christ Whom Thou hast sent.' "

Bestowing his Apostolic Benediction, the Holy Father concluded:

"Inspired by this hope, with fatherly affection towards you, dear sons and daughters, and especially towards those who are suffering more painfully than others from the trials and sorrows of the war and who need divine consolation, and not least to all those who in answer to Our appeal will open their hearts to practical charity and pity, or who, while ruling the destinies of the nations, are anxious to give them back the olive branch of peace, We impart, as a pledge of abundant favors from heaven, Our Apostolic Benediction."

CATHOLICS AND THE F.E.P.C. CASE

An Analysis of the Catholic Teaching and Discrimination in Railroad Employment Against Negroes

GEORGE HIGGINS

ON November 13, 1943 the Administrative Board of the National Catholic Welfare Conference, at the direction of the Archbishops and Bishops who attended the annual meeting of the Hierarchy in Washington, issued an important statement "on the essentials of a just peace." While this statement, quite naturally, was vitally concerned with the pressing problems of international relations, it did not neglect the equally important social and economic problems which face us at home. Significantly enough, the Archbishops and Bishops singled out one of these domestic problems in particular for special consideration and special emphasis—the problem of extending equal justice to all groups of American citizens, regardless of race, color, creed, or national origin. "It would be inconsistent," the Hierarchy said, "to promote a world reconstruction in which all nations, great and small, powerful and weak, would enjoy their rights in the family of nations, unless in our own national life we recognize an equality of opportunity for all our citizens and willingly extend to them the full benefits of our democratic institutions."

The statement continues:

> In the Providence of God there are among us millions of fellow-citizens of the Negro race. We owe to these fellow-citizens, who have contributed so largely to the development of our country, and for whose welfare history imposes on us a special obligation of justice, to see that they have in fact the rights which are given them in our Constitution. This means not only political equality, but also fair economic and educational opportunities, a just share in public welfare projects, good housing without exploitaton, and a full chance for the social advancement of their race. . . .

In thus singling out the plight of the American Negro (along with that of the Spanish-speaking population of the United States), the Hierarchy was acting in accord with the express desire of His Holiness, Pope Pius XII, for in his Encyclical, *Sertum Laetitiae*, Pius writes as follows: "We confess that we feel drawn by a strong impulse of charity, under God's guidance, towards your neighbors of the Negro race; We know how their religious and intellectual development calls for, and deserves, special and considerate care. For this reason We pray for God's assistance and wish every blessing to those who are generously devoting themselves to this cause."

The American Hierarchy, then, insists, as the teaching body of the Church in the United States, that economic equality must be extended to our Negro brothers in Christ.

It would not be an exaggeration to say that no single agency in our national history has ever held out such promise of achieving this goal as does the President's Committee on Fair Employment Practice, popularly known as the F. E. P. C. Surely it must be gratifying to the members of this committee, as to all fair-minded American citizens, that at a time when its very existence seems in jeopardy, the Catholic Bishops and Archbishops should give their blessing to the principles which the committee is pledged by its oath of office to apply.

Before considering the current difficulties with which the committee is faced, it will be well to trace briefly the more recent steps by which the Government has arrived at its national policy of non-discrimination in industry.

As early as 1940 the United States Office of Education announced that "in the expenditure of Federal funds for vocational training for defense, there should be no discrimination on account of race, creed or color." The Congress, in passing legislation for defense training in October, 1940, expressly provided that: "No trainee under the following appropriation shall be discriminated against because of sex, race or color. . . ."

Early in 1941 the Office of Production Management sent a special letter to all holders of defense contracts asking the removal of bans against qualified and competent Negro workers in defense industries. This letter was endorsed by President Roosevelt, who wrote to OPM, saying:

> Our Government cannot countenance continued discrimination against American citi-

zens in defense production. Industry must take the initiative in opening the doors of employment to all loyal and qualified workers regardless of race, creed, color or national origin. American workers, both organized and unorganized, must be prepared to welcome the general and much-needed employment of fellow-workers of all racial and nationality origins in defense industries.

This was followed in June, 1941, by Executive Order 8802, which set up the Committee on Fair Employment Practice. Among other stipulations, this order provided that: "All contracting agencies of the Government of the United States shall include in all defense contracts hereafter negotiated by them a provision obligating the contractor not to discriminate against any workers because of race, creed, color, or national origin."

This Executive Order also recognized that discrimination in employment was not limited to discrimination against Negroes but that it victimized some workers because of their religious connections, and others because of their national origins.

On May 27, 1943, President Roosevelt signed Executive Order No. 9346, which strengthened the previous anti-discrimination order and changed the structure of the Fair Employment Practice Committee. The committee today is composed of three representatives of organized labor and three representatives of industry, with a public member serving as chairman.

Msgr. Francis J. Haas of The Catholic University of America was appointed chairman of the reorganized committee, in accordance with Executive Order No. 9346, a position in which he served with conspicuous competence and success until October 18, when he resigned to become the sixth Bishop of the Diocese of Grand Rapids. He was succeeded in office by his deputy chairman, Mr. Malcolm Ross.

In his final press conference, Msgr. Haas, in summarizing the work of the committee to date, was able to say that progress had been made but was likewise constrained to warn that there was still a big job ahead. The magnitude of this job is starkly illustrated by a recent statement of the new chairman, Mr. Ross: "A member of a minority group has one-eighth as good a chance of getting placed in skilled or semi-skilled occupations as a member of a majority group."

Today, just two months after Msgr. Haas' press conference, the committee is facing the crisis which all of its friends and enemies have predicted that it must inevitably face sooner or later: its legal and constitutional jurisdiction and power have formally been called into question. This long-awaited challenge was issued on December 13, 1943, by the Southern Railroads which had been directed by the committee on December 1, 1943, to set aside their Southeastern Conference Agreement of February, 1941. The F. E. P. C. had found, in long and careful public hearings through September 15-18, that this agreement, entered into by the railroads with the Brotherhood of Locomotive Firemen and Enginemen, had as its sole purpose and effect "to restrict the employment opportunities of Negro firemen solely because of their race." It should not be supposed that the "findings" required any nice balancing of evidence on the part of the committee. Actually, both the carriers and the unions had admitted freely before the hearings began that the purpose of the agreement was to prevent Negroes from working in the employments in question.

In relation to the railroad companies, the committee directed: That the carriers instruct all agencies through whom they employ workers that they will in the future accept needed workers in all classes of employment without discrimination; that no new agreements between the carriers and the unions may contain discriminatory clauses; that each carrier found guilty of discriminatory practices report to the committee within thirty days what steps it has taken to insure fair practices.

In relation to the unions, the committee found them guilty of many discriminatory practices against Negro workers. A frequent charge against a union was that "it denies them membership in its organization; refuses them any voice or part in the negotiation of agreements . . . and refuses to represent them in respect to their grievances." In each instance the committee ordered the union to cease and desist from such practices.

In their reply to these directives, the Southern Railroads argued that "any attempt on their part to comply with those directives, for instance, to promote Negroes to locomotive engineers or train conductors, would inevitably disrupt their present peaceful and cooperative relations with their employes, would antagonize the traveling and shipping public served by them, would substitute conditions of chaos for the present condition of harmony, would result in stoppages of transportation and would most gravely and irreparably impair the whole war effort of the country." Among other arguments, the railroads contended that the committee, in dealing with problems of collective bargaining in the railroad industry, was arrogating to itself jurisdiction which properly belongs to the administrators of the Railway Labor Act. In concluding their reply, the railroads flatly repudiated the authority of the committee.

(*Turn to page* 21)

PRINCIPLES FOR PEACE

N. C. W. C. Forum Series

1943-1944

"The heart of the Papal Plan, the *sine qua non* for its success, is a spirit of Christian cooperation; no plan for peace, no matter how wise or sublime, can ever pass into the realm of reality unless nations are willing to cooperate with nations, groups with other groups, men with their fellowmen." (*From the Introduction to Principles for Peace.*)

V. The First Task—Relief and Rehabilitation

Part I

THE war is devastating a large portion of the globe. Our armies are finding the people, in the territories they are conquering or freeing, bereft of the essentials of life, with no means of renewing them, save what will come from the outside. Can these people participate freely in a peaceful world as they are?

After World War I, Pope Benedict XV, in the Encyclical, "Pacem Dei Munus Pulcherrimum," declared that the peace would be vain unless the nations practiced Christian charity and justice.

"You know well," said Benedict XV, "and We have frequently reminded you of it, that nothing was so often and so carefully inculcated in His disciples by Jesus Christ as this precept of mutual charity, as the one which contains all others. Christ called it the new commandment, His very own, and desired that it should be the sign of Christians by which they might be distinguished from all others, and on the eve of His death it was His last testament to His disciples to love one another and thus try to imitate the ineffable unity of the three Divine Persons in the Trinity.

"Christian charity," continued His Holiness, "ought not to be content with not hating our enemies and loving them as brothers; it also demands that we treat them with kindness. . . ."

The words of Pope Benedict, in 1920, regarding the ravages of the last war, apply even more forcefully today: "Never perhaps as today has humanity so needed that universal beneficence which springs from the love of others, and is full of sacrifice and zeal. For if we look around where the fury of war has been let loose we see immense regions utterly desolate, uncultivated and abandoned; multitudes reduced to want of food, clothing and shelter; innumerable widows and orphans reft of everything, and an incredible number of enfeebled beings, particularly children and young people, who carry on their bodies the ravages of this atrocious war."

That our help at any time must not be bounded by restrictions of race, color, or creed, was the theme of an address by Pope Pius XII, speaking on December 5, 1942, to retreatants in the Vatican: "Supernatural charity is palpitating for the good of souls, for their eternal salvation, for their sanctification here below, but also for universal love which must embrace, for our part, all our fellow men: all our fellow men means men everywhere, unconditionally and unreservedly. Is it not true that Christ commanded us to love our brothers as ourselves, and indeed to love them as He Himself has loved us? . . . Apostolic charity and charity with Apostolic zeal, that was the charity of the Doctor of the Gentiles; charity embraces all peoples and all times; and this particularly is the time for charity, this tragic time which is being prolonged and extended and daily becomes more calamitous, imposing always a heavier burden on the face of the earth."

Part II

THE conditions which exist today in most of Europe and much of Asia exert a claim on the charity of those who can help alleviate them. They are also a demand on justice. The afflicted peoples must be put in a position to help themselves. How can we meet these immediate claims on justice and charity, so as to start laying the groundwork for a peace that will be just and charitable, to which all peoples can contribute freely?

Obviously in our complex society, it would be difficult for particular individuals in the United States or the United Nations to help individuals in war-torn areas on a person-to-person basis.

Cooperation in organizations provides the practical and efficient method. Moreover, the State by its nature has the duty of promoting the common welfare. The needy members of the world community are the responsibility of the public officials. On them rests the duty of distributing the common goods according to needs as well as distributing public burdens in proportion to capacity to share the cost. Private citizens in their own organizations should insist that the State fulfill its duty, and they should supplement the State in those areas where it does not or cannot function properly or fully.

That there might be some orderly plan in giving aid, without duplication of effort, the governments of the United Nations set up the United Nations Relief and Rehabilitation Administration, composed of forty-four member nations, including the United States. The preamble of the agreement, setting up UNRRA, reads:

"Being determined that immediately upon the liberation of any area by the armed forces of the United Nations or as a consequence of retreat of the enemy, the population thereof shall receive aid and relief from their sufferings, food, clothing and shelter, aid in the prevention of pestilence and in the recovery of the health of the people, and that preparation and arrangements shall be made for the return of prisoners and exiles to their homes and for assistance in the resumption of urgently needed agricultural and industrial production and the restoration of essential services."

The essential aim of the UNRRA is to put the devastated peoples in a position to help themselves.

Following the signing of the UNRRA agreement November 9, 1943, the representatives of the member nations met at Atlantic City for a series of conferences to determine needs and resources, and to discuss the share, in world relief and rehabilitation, to be borne by each nation.

Private organizations that have had experience in the work of relief and rehabilitation will share in this task. The Church is by her nature vitally interested in the welfare of her children, and since she has both the basic spiritual resources which will be needed to restore the world to health, and institutions devoted to the material welfare of the afflicted, a tremendous burden rests upon her.

The Hierarchy of the United States has set up the N. C. W. C. War Relief Services, to coordinate the resources and talents of Catholics in the work of relief and rehabilitation. Three fields of activity are planned for the N. C. W. C. War Relief Services: 1. *Relief to Refugees.* At present, assistance is being given to displaced peoples in Mexico, Great Britain, Portugal, Spain, Africa, and the Middle East. 2. *Aid to Prisoners of War.* This part of the program includes aid to war-prisoners in America and to American boys in Axis-dominated countries. 3. *Seamen's Aid.* Catholic seamen's clubs are being established in the larger American ports to provide rest, recreation, and spiritual aid and guidance to mariners.

The N. C. W. C. War Relief Services derives its main support for its work through the National War Fund, of which it is a member agency.

The American Red Cross is a semi-private organization aiding in relief and rehabilitation. At the present time, the American Red Cross or the International Red Cross, of which the American Red Cross is a member, work in close cooperation with the allied armies, providing clothing and medical supplies and administering other supplies provided by the government in territory reclaimed from the enemy. To a limited extent, the civilian populations in occupied countries are also being assisted. In addition, there is the work of contacting prisoners of war and supplying clothing and medical kits to internees, members of the allied armed forces.

Post-war relief and rehabilitation will not be confined to foreign countries. Large numbers of disabled defenders of our country will need help for adequate living and for restoration to personal and social security. Wives and children may be dependent on those disabled veterans. Other war-wives and children will have only the memory of a husband and father who has made the supreme sacrifice. Our Government has established a vocational rehabilitation service under the Federal Security Administration to care for veterans. Vocational rehabilitation will be administered locally by the State Offices of Education. Private organizations will also carry some responsibility in the States and in the communities. Catholics will most certainly make full use of existing organizations such as the Diocesan Bureaus of Charities, the National Catholic Community Service, the St. Vincent de Paul, Ladies of Charity, and the social-service committees of the national organizations affiliated with the N. C. C. W. and the N. C. C. M. Recognized diocesan organizations under the bishop usually function in planning and administration, while parish organizations contribute their highest beneficence through direct service given to individuals and families.

Part III

HOW can Catholics as individuals and in organizations help in the work of relief and rehabilitation?

Food is a most urgent need. Each one of us can help in this respect. One need but read the

statistics regarding increased food production in our own country to realize the willingness of our American people to help. Increased food production, victory gardens, conservation, are our goals in aiding with food. Rationing and the suppression of black markets helps in equitably distributing our available food supply to all here and many abroad.

The farmer is helping to provide seed, fertilizers, and live stock so essential for rehabilitation so that liberated lands may soon be self-sustaining.

Through industry we are producing much needed clothing and other supplies as well as providing the means of transportation for these goods.

Those individuals and organizations who are helping the American Red Cross in the production of clothing can recruit other workers in the corps, for here is a corporal work of mercy.

And those who are rolling bandages and other medical and surgical dressings are aiding in relieving sickness and disease. In addition, with funds contributed by individuals, the American Red Cross is buying other medical and surgical supplies for health work in occupied and liberated territories.

Need we mention that those who contribute to the National War Fund are aiding the N. C. W. C. War Relief Services? Catholics can give volunteer service at the Seamen's Clubs sponsored by the War Relief Services, just as they give volunteer service at the USO and NCCS centers.

S. R. 100, to feed the starving children of Europe, which has been commended by the Administrative Board of Bishops, should receive the hearty endorsement of Catholics. There will soon be introduced in Congress fiscal bills to provide funds for UNRRA.

In the dispensing of relief, workers will be needed—doctors, nurses, public health officials, social workers. Graduate schools of social work and some colleges are offering programs and courses in relief and rehabilitation. The National Catholic School of Social Service, affiliated with The Catholic University of America, Washington, D. C.; Fordham University, New York; Loyola University, Chicago, are training Catholic students for foreign and domestic relief and rehabilitation.

One has only to read the daily and Catholic press to realize the great needs that will exist after the war. Transplant some of those stories to our own towns, and we can see what we would have to do to rebuild. When we realize that what is happening in any one town is happening in almost every town in Europe and Asia, we realize the magnitude of the task that lies ahead, but we can realize also that every little bit we do is helping to lessen the lot of the suffering peoples abroad.

The formation of organizations is only one remote means to the establishment of a lasting peace. Peace is not merely a passive status, or a desirable state of mind, or a condition of nonconflict. It is a reign of the virtues of justice and charity, with the people loyal to and active in promoting those virtues. Peace is an individual and social work carried on every day. As an individual work it consists in the application of the graces and abilities in the person toward his own perfection. It involves a knowledge of life's values, a discipline of the will, and a warmth of desire for the good Christian life. Together with the strengthening of the spiritual and human personality, peace involves a social duty which starts with justice and charity, exercised in the inner circle of life, i.e., toward those close to one, in the family, in school, at work, among friends. Another and wider circle embraces groups and organizations which promote justice and charity, such as parish, community, and diocesan organizations. Active participation in committees and activities which promote Christian ideals is a further step. A complete service is rendered by embracing a vocation of social service and by acquiring through training the knowledge, skill, and discipline required for physical and spiritual rehabilitation of one's brethren in Christ.

"The call of the moment," said Pius XII in the Christmas broadcast of 1942, "is not lamentation but action: . . . to march on to free the holy land of the spirit, which is destined to sustain in its foundations the unchangeable norms and laws on which will arise a social construction of solid internal consistency."

SUGGESTED QUESTIONS

1. What is the obligation of the true follower of Christ to a needy and deprived fellowman? In charity? In justice?

2. Why is private charity not enough in the present world catastrophe?

3. What is the purpose of the United Nations Relief and Rehabilitation Administration? What other organizations are working in the field of war relief?

4. Discuss some things which Catholics as individuals and in organizations can do to assist the vast cooperative effort necessary to alleviate the war sufferings.

SUGGESTED READINGS

1. *Principles for Peace.* Bruce Publishing Co., Milwaukee, Wis. 1943. $7.50.

2. *Transition from War to Peace.* Catholic Association for International Peace. 1943. 10c.

3. *A Peace Agenda for the United Nations.* Catholic Association for International Peace. 10c.

4. *The Task of Relief and Rehabilitation.* Rev. L. Lauerman. The National Catholic Educational Association Bulletin, May, 1943. Washington. 10c.

THIS DIZZY WORLD

Immigration Items

The Gripsholm Comes Again—Everyone has read of the recent arrival of the S.S. *Gripsholm* bearing 1,500 repatriates from the Far East, this constituting the second exchange of nationals between the United States and Japan. On board were 162 priests, Brothers and Sisters in whose behalf the N. C. W. C. Bureau had worked out a program for reuniting the repatriates with relatives and friends who had come on to meet them, since, by government regulation, no one was allowed on the pier.

Instructions and messages for each priest and religious were transmitted by the Bureau's representatives through the American Red Cross workers at the terminal outside the pier and from early morning, when the ship docked in Jersey City until midnight, the Bureau's New York Port Director and Ellis Island worker were busy at the Leo House, which had been made the central meeting place, in the interest of the smooth functioning of the program of reunion.

Memories of December 7, 1941—The Special Division of the State Department, which is particularly concerned with the repatriation of Americans from the War Zones, is at present contributing quite a bit to the peace of mind of many persons who have been worrying about relatives or friends in the Philippines, from which practically no word has come since the invasion. State Department representatives on board the *Gripsholm* were instructed to collect every possible bit of information from the repatriates which would be of value or comfort, and the information thus collected is being transmitted to those interested. As a result the N. C. W. C. Bureau has already received a number of reports concerning persons about whom it has inquired and is in turn sending them on to the relatives and friends who have expressed anxiety as to the fate of persons in the Philippines. One very worth while report concerns a couple and their three-year old son who are stated to be most fortunate in their living arrangements. The husband, although he has been ill, is said to be receiving excellent care and the young son is reported to be growing into a normal boy with the usual small boy's addiction to wading in water and getting into the dirt—all of which, says the report, worries his very neat mother but seems to do no other harm. What a comfort such a "homey" report will be to the parents and grandparents here.

The Japanese Government at first refused to apply the provisions of the civilian exchange arrangements to American civilians who were captured in the Philippine Islands but finally agreed to permit the repatriation of a small number of civilians. It reserved to itself, however, the right to select them. As a result very few indeed were repatriated from the Philippines, most of those who arrived on December 2 on the *Gripsholm* having been drawn almost entirely from Japan, occupied China, Hong Kong and Indo-China.

It Pays to Fight for Uncle Sam—The Second War Powers Act conferred a boon on aliens who are serving in the Armed Forces of the United States during the present World War by making them immediately eligible to citizenship. It specified aliens who had been legally admitted though, and did nothing for those who were not legal entrants, in spite of the equal service being rendered by the latter. A simple way has fortunately been found, however, to turn an illegal entrant into a legal one. The soldier, sailor, coast-guardsman or marine, if he is still in the United States, obtains an exit permit from the State Department and a letter from his Commanding Officer to the effect that he is on authorized leave and armed with these and arrayed in his uniform, proceeds across either the Canadian or Mexican border—turns around and comes back, thus achieving a legal entry and lo and behold, is then eligible for citizenship. The only fly seems to be in the ointment of the fighting man overseas, who cannot obtain legal entry until he arrives back home.

When a Central American is not a Central American—The repeal of the Chinese Exclusion Act has, at this writing, passed both House and Senate and is awaiting the President's signature. Soon it will be a thing of the past.

Apropos of which, the Bureau had two cases referred to it recently which offered striking examples of the rather silly things that could happen under the terms of this Act.

One was that of a man born in Mexico of a Mexican father and a Chinese mother, who had made arrangements to enter a monastery in Canada. There did not seem to be any way of his

(*Turn to page* 22)

C. C. I. P. Meets In Richmond, Va.

More than a score of labor leaders, educators, Catholic clergymen, laymen and employers participated in the discussions during the two-day sessions of the Catholic Conference on Industrial Problems held in Richmond, Va., last month, at which the social and economic problems of the South, both now and in the post-war world, were considered in the light of Catholic social teaching. The conference was held under the sponsorship of the Most Rev. Peter L. Ireton, Coadjutor Bishop of Richmond, and the Catholic Committee of the South.

In the course of the various discussions declarations of Pius XI and Pius XII concerning a new order were put forward as the basis for national and international economic planning after the war. Among the topics discussed by outstanding figures of the industrial field were the Post-war South, the Ethical Bases of Post-war Planning, Wages and Prices, Labor Relations, the Negro's Place in the Post-war South, Social Legislation and the New Social Order.

The "four decencies of labor"—"a decent job," "a decent home," "a decent security," and "decent education"— were stressed by James B. Carey, secretary of the Congress of Industrial Organizations, as a necessary supplement to the four freedoms laid down by the Atlantic Charter.

Other speakers, including several from the National Catholic Welfare Conference headquarters, contributed of their special knowledge to the program and discussions.

In his address at the closing session of the conference, read to the gathering by Monsignor Leo J. Ryan, Bishop Ireton summed up the spirit of the social teaching of the Church, which, he said, had characterized all the talks and discussions of the conference.

"It was no accident that the speakers on this program came from the most diverse walks in life." Bishop Ireton's message said. "Here on the same platform we have seen employer and worker, Government official and Catholic priest, representatives of the white race and of the colored race. College professors have met with those who day by day test theories in the crucible of daily life.

"I repeat, all this was no accident. On the contrary it is of the very essence of the Christian view of life. To us it is not empty talk to speak of the brotherhood of man under the fatherhood of God. Rather with St. Paul we even dare to speak of a more intimate oneness, considering our fellow men as parts and members of one body, of which Christ is the head. We know that it is our high destiny to be called to be sons of God, and brethren in this household should indeed dwell together in peace."

Bishop Ireton contrasted this Christian view of life with that of those who urge class struggle as a means of social salvation, a philosophy, he said, that leads ultimately to an uneasy solution "found in the flames and bloodshed of revolution."

"Of course, we are realists enough," he continued, "to know that there do exist groups and classes, and that their interests often diverge. . . . But we do insist upon two great truths: first, that conflicts between capital and labor, between farm and city, between government and citizen can all be solved in a peaceful and democratic manner, and that all groups in society have greater interests in common than the claims which separate them."

Month by Month

"America's Peace Aims" and "World Society" Published in Spanish and Portuguese by N. C. W. C.

The well-known booklets, *America's Peace Aims* and *The World Society,* have just been published in both Spanish and Portuguese by the National Catholic Welfare Conference and it is expected that they will be distributed widely in the Latin American countries.

The pamphlets were published originally in English by the Catholic Association for International Peace, and have received widespread attention in the United States. *America's Peace Aims* is a report of seven committees of the C. A. I. P. and represents an attempt by groups of leading American scholars to set forth an application of the five peace points of Pope Pius XII. It deals with peace aims under the headings "Obligations of the United States," "A United Europe," "World Organization" and "Functions and Forms of World Organization."

Appendices to the pamphlet include reprints of statements by Pope Pius XII on totalitarianism, a new Europe, the world society, and migration and economic justice. An outline of an international bill of rights by Rev. Wilfrid Parsons, S.J., as well as statements of various C. A. I. P. Committees on "Economic Aspects of the Passing Era," "International Boycott" and "A New Economic Order" are also included.

The World Society also is a joint report of five Committees of the C. A. I. P. and sets forth a program with which it "hopes to unite men on the fundamental issues involved in the constructive principles and practical aims that should govern a well-ordered world society." The moral bases of world society, nationalism, economic relations, social, cultural, and humanitarian aspects of world society are among the subjects discussed.

The Spanish editions, *La Sociedade Mundial* and *Objetivos de Paz de America,* may be secured from N. C. W. C. at 25c per copy plus postage, and the Portuguese, *A Sociedade Mundiale* and *Objetivos de Paz da America,* are available from the same source at 35c per copy plus postage.

CATHOLIC ACTION— Monthly Publication o

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

Most Rev. Edward Mooney, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. Samuel A. Stritch, Archbishop of Chicago, vice chairman of the Administrative Board and treasurer; Most Rev. Francis J. Spellman, Archbishop of New York, secretary of the Administrative Board; Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, episcopal chairman of the Department of Education; Most Rev. Joseph F. Rummel, Archbishop of New Orleans, episcopal chairman of the Legal Department; Most Rev. John J. Mitty, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; Most Rev. John F. Noll, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organiza

vith the N.C.W.C.

N. C. E. A. Studies Acceleration of Educational Courses

The National Catholic Educational Association Committee on Reorganization of the School System, in its first full report just made public, recommends two plans for shortening the elementary schooling of above-average pupils, while retaining the present eight-year elementary school course and leaving the present content of elementary school training unchanged.

"The first plan which the committee proposes for shortening by two years the elementary schooling of the better pupils is a very simple one," the report states. "It required merely that a promotional examination be given to the pupils of the sixth grade at or near the end of the school year; and that those pupils who, on the basis of their achievement in this examination and other available information, prove themselves mature enough and otherwise properly disposed for secondary education, be promoted to secondary schools.

In the second plan put forward by the committee, it is proposed to arrange the elementary school program so that the good pupils can pass through it in six or seven years without skipping any subject matter. In this plan, the report states, "the bright pupils, that is the upper 20, 30 or even 50 per cent, depending on school, etc., would pass directly from the third grade to the fifth grade, whose subject matter would be an unbroken continuation of the matter which they had completed the previous June. . . . Exactly the same thing is done again at the end of the sixth grade."

It is felt that the problem for the high schools and colleges is a similar one and that it is possible to arrange the courses so that the above normal children can cover the ground in three instead of four years without loss of subject matter.

The membership of the committee has recently been increased by the addition of high school and college representatives to help work out problems connected with reorganization of high schools and colleges.

NATIONAL CATHOLIC WELFARE CONFERENCE

tions; Most Rev. John Gregory Murray, Archbishop of St. Paul, episcopal chairman of the Press Department; Most Rev. Karl J. Alter, Bishop of Toledo, episcopal chairman of the Department of Social Action; and the Most Rev. James H. Ryan, Bishop of Omaha, episcopal chairman of the Department of Youth.

Right Rev. Msgr. Michael J. Ready
General Secretary
Very Rev. Msgr. Howard J. Carroll, S.T.D.
Assistant General Secretary
Rev. James Lawler
Assistant to the General Secretary

Rev. Paul F. Tanner
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Senate Committee Asked to Make Allowance for Charitable Gifts

A recommendation to Congress for amendment of the Revenue Bill under consideration, so that while making payroll deductions under the withholding tax plan the employer can also deduct gifts which an employe makes to religious, educational or charitable organizations, was made during December by William F. Montavon, director of the Legal Department of the N. C. W. C. "to bring to the attention of your committee an important matter in relation to the Revenue Bill now pending before your committee." He added that "the specific purpose of this communication is to seek a remedy for a hardship which bears heavily upon individuals who by their free will offerings contribute to religious, educational and charitable enterprises and indirectly is detrimental to organizations and institutions which depend wholly, or in great measure, on free will offerings and contributions for funds with which to carry on their activities in the field of religion, education and charity."

"The National Catholic Welfare Conference," Mr. Montavon continued, "in this matter serves as the agent of the Catholic Bishops of the United States, under whose jurisdiction upwards of 10,000 parishes and missions, more than 1,000 charitable hospitals, sanitariums and homes for the needy, a large number of orphanages, colleges and other educational establishments, and the National Conference of Catholic Charities with diversified activities in the field of charity and social service are dependent. Without exception, these institutions and organizations receive their support in great measure from free will offerings of millions of contributors, most of whom are in the low wage brackets.

"The situation to which I refer arises out of the fact that the Current Tax Payment Act of 1943, which imposes a 20 per cent withholding tax makes no provision for an employer to make deduction for gifts to a religious, educational or charitable organization in computing the income of the employe subject to the withholding tax. The Current Tax Payment Act does make allowance for the deduction of an amount on the basis of family status to which the taxpayer certifies.

"The difficulty to which I refer would be remedied if, for the purpose of the withholding tax, at the time the employe certifies his family status to his employer, he were permitted to certify also the amount which, during the tax year, he will give to religious, educational and charitable purposes and if the employer deducted the sum of the two amounts certified by the employe in computing the income subject to withholding tax. Failing to provide such a remedy as herein suggested would lay upon a person dependent upon wages for his income the unnecessary but onerous burden of filing with his tax return at the end of the tax year a petition for a refund of the amount collected as income tax on his gifts to religious, educational and charitable purposes during the year.

"I respectfully suggest, therefore, to the Committee on Finance, as a remedy for this situation, that the Revenue Bill now pending before your committee be amended to include a provision amending the Internal Revenue Code to make possible the deduction for charitable gifts as herein outlined."

Also appearing before the Senate Committee in behalf of the same consideration, was the Rt. Rev. Msgr. George Johnson, secretary general of the National Catholic Education Association, an organization made up as follows: a Department of Colleges and Universities, a Department of Seminaries, a Department of Secondary Schools, a Department of Elementary Schools, and a Department of Superintendents.

NATIONAL COUNCIL CATHOLIC WOMEN

1944 Membership Goal
Statement on the Family
Youth Problems
Diocesan Convention Activity

N. C. C. W. Sets 1944 Membership Goal

COGNIZANT of the fact that the ultimate goal of the National Council of Catholic Women is the affiliation of every organization of Catholic women in the United States, the members of the Board of Directors of the National Council of Catholic Women at their meeting held recently pledged their support to the suggestion of Mrs. J. E. Franchere, National Chairman of the Committee on Organization and Development, that 1944 be a banner year for increased affiliations, and that an intensive campaign be initiated to build N. C. C. W. strength of union up to 5,000 affiliations.

In presenting the matter for the consideration of the Board of Directors, Mrs. Franchere emphasized the fact that before the N. C. C. W. can realize its effectiveness through its national committees, such as study clubs, family and parent education, international relations, etc., it must first of all have achieved unity. Once united, Catholic women's organizations are a ready instrument for the work of Catholic Action which their Bishops may wish them to do.

"We ought to be united; we ought to stand as one body, magnificent in our corporate unity, splendid in our united will, giving and receiving help and inspiration from one another, all animated by the one purpose."

That Council leaders and members *are* building throughout the length and breadth of our country a feeling of solidarity—of oneness of purpose—of United Catholic Action—through active cooperation and participation in their parish and interparish organizations federated within their deanery, diocesan and National councils is apparent. Reporting on the growth and development of the Council during the past year, Mrs. Franchere noted a total of 367 organizations not formerly affiliated with the National Council of Catholic Women which have become affiliated during the past year. This is due largely to the organization of diocesan councils of Catholic women in the Chicago Archdiocese and Pueblo Diocese. But sad to relate, a number of organizations previously affiliated failed to renew their membership during 1943, and concerted effort will be made to bring back these lapsed affiliations.

In calling this campaign to the attention of the readers of CATHOLIC ACTION, who are already affiliated, one is reminded of the sermon of the pastor to his congregation regarding attendance at Mass, which applied to those not present. However, we are relying on every organization affiliated with the Council to help us to reach our goal through continued affiliation and participation; through appeals to groups not affiliated; through increased zeal in their local organization, in their district, diocesan and National councils. Let each one of us consider herself a committee of one to work with the N. C. C. W. to promote the program of united Catholic Action. If you know of any women's organizations in your parish, in your deanery, or in your diocese not affiliated with the diocesan council of Catholic women or the National Council of Catholic Women, bring the name to the attention of the deanery or diocesan Organization and Development chairman. Endeavor to arrange an address before the entire group in order to secure their wholehearted participation in the work of the National Council of Catholic Women as part of the National Catholic Welfare Conference.

Excellent material for distribution at meetings is available at N. C. C. W. headquarters, including the *N. C. C. W. folder* with chart of the National Catholic Welfare Conference; *Handbooks on the Organization of Parish, Deanery and Diocesan Councils; The Challenge to Unity; Union in Christ.* For all Catholic women who are willing to assume the role of leadership, we recommend *The Role of Leaders,* which contains helpful meditations and suggestions for Catholic women, whether they be leaders or followers.

When the report of the growth and development of the Council is presented at the 1944 convention, may we point with pride to the realization of our goal—5,000 affiliated organizations!

"If we could but realize what Catholic unity means, not only to our country, but to the world, and that the channel for bringing about such Catholic unity in these United States is through the cooperation of the laity with the Hierarchy, there would not be one organization of Catholic women which would hesitate even for a moment to enroll itself under the banner of Our Lady of Good Counsel."

The Family—Basic to the Nation

IN time of crisis, many of the weaknesses in our social system become glaring. And so today, when we are reaping the harvest of weaknesses in family life, quick, surface cures are sought, but the basic, underlying causes are, if not overlooked, at least relegated to the background.

It was in the spirit of encouraging a study of these basic, underlying causes and of seeking to remedy the conditions underlying those causes that the N. C. C. W. Board of Directors, at their recent annual meeting, adopted the following statement on the family:

"With mingled feelings of fear and keenest regret we note the continued decay of our American family life. Already well on the way to decay before the war, the conditions brought about by the present conflict have done much further to hasten its decline. Its very life root, its special orientation towards God, seems to have been utterly severed on the part of great numbers.

"One needs but scan the daily papers to see the dread results. They are filled with lurid accounts of parental irresponsibility and filial disrespect, of unsuccessful homes and broken homes, of delinquent children and childless or near-childless homes.

"It is no new truth that to strike at the home is to strike at the very foundation of the nation. It is nothing new that to destroy the family is to destroy the fairest flower of a nation's culture, the finest fruit of its civilization.

"Surely the crying need of the day is for a speedy rebirth in our land of a deep respect for the dignity of marriage and for the sanctity of the family, for a renewed reverence for parenthood and all that it implies, for a restoration of God at the head of the American home.

"Both the spiritual good of our people and the assured future of our country hinge in great measure upon our speedily shaping anew our family conduct in accord with the standards fixed by Christ, in harmony with the axioms of Christian culture and in consonance with the high spiritual compensations that are in the keeping of God."

Last year, during National Family Week, Catholic women's organizations throughout the nation planned and presented one or a series of programs on the various phases of Catholic family life. Discussions are now taking place for the observance of National Family Week again this year. With this early notice, Catholic women's groups can lay their plans now for an adequate and interesting program, a program which presents the strengths of a Christian family, the joys of Christian family life.

The second part of the statement dealt with the recurrent suggestion that sex education be introduced as a course in the schools of the nation.

"Inasmuch as sex education in the schools is put in the foreground as a solution to the problem of juvenile delinquency and other social evils of the day, we deem it the more important to recall the words of the Church on this question as expressed in the words of Pope Pius XII:

" 'If imparted by the lips of Christian parents, at the proper time in the proper measure and with proper precautions, the revelation of the mysterious and marvelous laws of life will be received by them with reverence and gratitude, and will enlighten their minds with far less danger than if they learned them haphazard from some unpleasant shock, from secret conversations, through information received from over-sophisticated companions, or from clandestine reading—the more dangerous and pernicious as secrecy inflames the imagination and troubles the senses. Your words, if they are wise and discreet, will prove a safeguard and a warning in the midst of the temptations and the corruptions that surround them "because foreseen an arrow comes slowly." . . . With the discretion of a mother and a teacher and thanks to the open-hearted confidence with which you have been able to inspire your children, you will not fail to watch for and to discern the moment in which certain unspoken questions have occurred to their minds and are troubling their senses. It will then be your duty to your daughters, the father's duty to your sons, carefully and delicately to unveil the truth as far as it appears necessary, to give a prudent, true and Christian answer to these questions and set their minds at rest.' "

For those who desire a bibliography of books and pamphlets, useful to parents in presenting this important subject to various age groups, one is available at headquarters.

Youth and Adults Build "The Brave New World"

THE Rev. Paul F. Tanner, director, Youth Department, N. C. W. C., in a message to the N. C. C. W. Board of Directors at their annual meeting, stressed "the necessity of competent adult sponsorship for successful work among Catholic youth" and encouraged the N. C. C. W. in its intention to promote adult leadership courses in cooperation with diocesan youth directors.

Considering the many problems of which youth

is the pivot, the Board of Directors has issued the following statement to presidents of diocesan councils of Catholic women, to national organizations, and to chairmen of youth committees of these bodies.

"Since the first World War we have lived through a period when youth was glorified. That experience has taught us that an unguarded freedom results in unbridled license. In its enthusiasm youth broke the bonds of discipline for youth believes that change is a primary force. But if there are to be new leaves on the trees there must be strong and permanent roots in the ground. With this in mind, that the Catholic Church has always stood for first principles from which an orderly life for the individual and for society will flower, restraint in the form of mature judgment must hold youth in check—not in bondage—and direct youth to forceful leadership for the future. It is upon the idealism and enthusiasm of youth and the experience and judgment of maturity, the ardor of one balancing any over-cautiousness of the other, that the new world will be built. Despite what many so-called youth leaders say, youth alone cannot build 'the brave new world' but youth and maturity together can.

"Realizing that in the Catholic organizations of women in these United States there is a wealth of potential youth guidance material, the Youth Department of the National Catholic Welfare Conference asks these organizations to promote adult leadership courses in cooperation with diocesan youth directors. The National Council of Catholic Women calls upon its affiliated organizations to give this request to train adult leaders the highest priority in their work for the coming year."—*Lenna Wilson McGrath (Mrs. H. J.), National Chairman, N. C. C. W. Committee on Youth.*

Resume of Diocesan Convention Activity

TWENTY-TWO diocesan councils of Catholic women and one state council held conventions during August, September, October, November, and December.

While in most instances the sessions were confined to a one-day meeting, both the members of the Hierarchy and the Catholic women felt it was essential to have even a short meeting to intensify the religious spirit so necessary in the many fields of Catholic endeavor.

When one reads the stirring words of the Rev. Raymond Drinan, Chaplain, delivered at the joint convention of the Spokane Diocesan Councils of Catholic Men and of Catholic Women, one realizes the very vital necessity of keeping alive a sense of spiritual unity as well as spirituality itself.

"The average youth in the war zone has turned very reverent. The aloneness he feels in the face of stark danger, where God only can help, has caused him to have recourse in a bewildered and blundering way to prayer and the reading of the Bible."

This is just another way of saying "There are no atheists in foxholes," but Father Drinan goes on to point the responsibility of those left at home—an intensification of the religious spirit at home and the need for serious thought about religious training as a part of education. Those who are at the front, without religion, said Father Drinan, feel the need for a stability that materialism, pragmatism, atheism cannot give.

To aid in the work of furthering a religious spirit, the Amarillo Diocesan Council has been sponsoring a series of missions at the service camps within the diocese. The Pueblo Diocesan Council sponsored an "Army of Prayer," four thousand folders being distributed throughout the diocese.

Days of recollection and retreats have been held by almost all of the diocesan councils, the women remembering particularly the men in the armed forces.

There is noted a definite change in the emphasis of all the conventions this fall. Last fall, the main feature of almost all was war work. Talks were given on the USO, NCCS, American Red Cross, Chaplains' Aid, etc. This year, work for all these groups seems to have taken root and be a part of the routine of women's organizations. But as the war has progressed, there has been a realization of the need of emphasizing first principles in all fields of endeavor, but more particularly in the family.

To Our Holy Father, Pope Pius XII, head of the international Christian family, were devoted many prayers, prayers for his safety, prayers for his health, prayers to help him bear the affliction of seeing brother fight brother. Councils having special prayers at their convention included New Orleans, Natchez, and Des Moines. It is to be hoped that the spirit of December 8 may live throughout the coming year, diocesan councils continuing to pray for peace and for Our Holy Father.

Stressing "Women in War and in Peace," the Springfield Diocesan Council of Catholic Women urged a studying of international relations for a better and a Christian world. Helena, which held its 22nd annual convention, never having missed a convention since its founding, featured

an address on "Principles of Peace." The St. Paul Archdiocesan Council is offering for its groups this year a study series on Christian peace.

The Milwaukee Archdiocesan Council stressed the theme of a Christian peace, pointing to the influence Catholic women can have in molding opinion in the home.

In all groups there was the recognition that there needed to be a spread of the idea of a sane and spiritual Christian family. The Most Rev. Christopher E. Byrne, Bishop of Galveston, speaking at the convention of that group said that destruction of family life was the evil which filled the penitentiaries with the youth of the nation. "Home is the base upon which rests all that is dear to us," said Bishop Byrne, "and upon women depends the informing and molding of that home to a spiritual way of living."

At the Belleville convention, the opinion was that women's greatest patriotism is in caring for the home; at the Dubuque meeting, this was re-emphasized, mothers being called upon to help solve juvenile delinquency by opening their homes to the youth of the neighborhood, helping thus to provide, in a sense, supervised recreation.

In the Sacramento diocese, the women are aiding in the work of a day nursery center conducted by the Sisters.

The Monterey-Fresno Diocesan Council issued a special invitation to wives of service men to attend their convention.

An innovation at the convention of the Hartford Diocesan Council was a series of lecture programs during the past year, with speakers of prominence talking on the topics of the day. The New Orleans Archdiocesan Council, realizing the strength of any organization lies in its parish units, held a series of sectional meetings for the parish chairmen of the various committees.

An outstanding report of committee work in the Confraternity of Christian Doctrine was that of Oklahoma City-Tulsa, 32 of the 40 religious vacation schools of the diocese being financed by the Diocesan Council.

Realizing that the employment of women outside the home is related to the problems of minority groups, the Indianapolis Diocesan Council devoted one of its sessions to a consideration of interracial relations.

Among the resolutions of interest were those adopted by the Des Moines Diocesan Council, which group went on record as refusing to accept non-American propaganda, renewing the fight against indecent literature, supporting the Catholic diocesan paper since it carries the Catholic viewpoint on national and international affairs as well as news relating to the diocese, wishing to use their influence to maintain peace in the community, desiring to study the Encyclical of Pope Pius XII "To the Church of the United States," particularly as it relates to the home and training of children, praying and giving financial support to missionaries.

An outstanding session on the National Catholic School of Social Service was held at the Santa Fe Archdiocesan convention, the Most Rev. Edwin V. Byrne in addressing the group saying, "Good will is not sufficient in this field—knowledge is power." His Excellency urged acquainting young Catholic women with the opportunities in this field.

Diocesan and state conventions held and the new leaders for the coming year include: Amarillo, Mrs. P. L. Bottoms; Belleville; Boise, Mrs. Theo. Goeckner; Des Moines, Mrs. James Anstey; Dubuque, Mrs. J. A. Wicke; Duluth, Mrs. John C. Dwan; Galveston, Miss Thelma Dombrower; Grand Rapids, Mrs. Gerald B. Bennett; Hartford; Helena, Miss Mary R. Burke; Indianapolis; Leavenworth; Milwaukee, Mrs. Frank V. Sherburne; Minnesota; Monterey-Fresno; Natchez, Mrs. Harvey Luckett; New Orleans; Oklahoma City-Tulsa, Mrs. Neal Sullivan; Pueblo; St. Paul; Sacramento, Mrs. H. H. Stohlman; Santa Fe, Mrs. R. P. Sweeney; Spokane, Mrs. Marcel Oriard; Springfield in Illinois; and Winona.

Pro Ecclesia et Pontifice

Congratulations are offered to Dr. Maud Loeber, N. C. C. W. director from the Province of New Orleans and nine members of the New Orleans Archdiocesan Council of Catholic Women who recently had conferred upon them the Papal Decoration, *Pro Ecclesia et Pontifice*. Those honored include Miss Mercedes Discon, archdiocesan president, Mrs. Genevieve M. Robin, Mrs. Nanine Sloo, Miss Catherine McQuillan, Miss Elsie M. Vulliet, Mrs. Margaret Broussard, and Miss Marie Bunol, New Orleans, and Mrs. Margaret McDaniel, Slidell, and Mrs. Loretta S. Meaney, Baton Rouge.

The Papal Cross has also been conferred upon Mrs. A. E. Coolot, past president of the Sacramento Diocesan Council of Catholic Women.

NEW YEAR'S RESOLUTIONS

Has your organization made its New Year's Resolutions? Did they include keeping records and sending on reports?

On July 1, 1944, the National Council of Catholic Women will begin compiling its annual report for the Bishops, portraying the work of Catholic women's organizations "For God and Country." Your work will be represented through the records you keep and the reports you send to national headquarters through diocesan chairmen, diocesan presidents, and national presidents.

NATIONAL COUNCIL CATHOLIC MEN

Help the Seamen
Radio Hours
Field Notes

"Storms and Ice and Submarines"

THE Immigration Bureau of the N. C. W. C. has just written the National Council asking us to call upon our affiliates to send some used clothing, including shoes, for seamen who, having been detained at Ellis Island, leave our shores without having sufficient clothing.

The letter in part reads:

"We have always had a desperate time getting clothing, especially men's clothing, for those detained at Ellis Island. As a result, we have men departing to cross the stormy ocean in the cold of winter, dressed in bathrobes, torn sweaters, and what have you, and with holes in their shoes, stopped up with paper.

This was a sad enough sight at any time, but now that practically all the men who leave Ellis Island to sail forth on ships, are torpedoed seamen of the Allied Nations, who arrive practically, or sometimes actually naked, it hurts not to be able to hand them a warm suit or overcoat and a decent pair of shoes when they are setting out again to face storms and ice and submarines.

"So, do you think your Catholic men might be touched with this story and be persuaded to part with some of their used garments? They could be sent directly to the New York representative of our Bureau:

Mr. F. T. Mulholland, Port Director,
N. C. W. C. Bureau of Immigration,
61 Whitehall Street
New York City, N. Y.

"If the men could get in the habit of sending a package of clothing to Mr. Mulholland at periodical intervals, it would help even more. I am sure I need not say that the clothes should be in a wearable condition, for we have no way to repair them."

Due to a nationwide drive now on for clothing for foreign lands and due to the rationing of shoes, it is particularly difficult to meet a need like this. But, just because it is difficult, we are making an extra special request that our affiliates do what they can.

One of the principal purposes of the Council of Men is to act as a channel for the various Departments and Bureaus of the National Catholic Welfare Conference, and here is a specific and definite instance where this principal can be put into practice. For our records, will you please let us know what you have been able to do about it.

Officers and Directors
NATIONAL COUNCIL OF CATHOLIC MEN
(Department of Lay Organizations, National Catholic Welfare Conference)

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MOST REV. EMMET M. WALSH, *Assistant Episcopal Chairman*
National Headquarters: 1312 Mass. Ave., N. W., Washington, D. C.

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Civardi's Manual of Catholic Action

Sheed & Ward, publishers, have just announced the re-printing of *A Manual of Catholic Action* by Rt. Rev. Msgr. Luigi Civardi of Rome.

Civardi's *Manual* is the only really authoritative text on Catholic Action published so far, and every Catholic Actionist should have a copy. Monsignor Civardi is associated with the world office of Catholic Action under the direction of Cardinal Pizzardo, and Pope Pius XI approved his publication of the *Manual.*

The volume contains 247 pages and is priced at $2.75. Orders may be placed with the National Council of Catholic Men, 1312 Massachusetts Avenue, N. W., Washington 5, D. C.

Up With Peace

Your organization, whether parish, diocesan, or national, will find the exact material it needs for discussion club work or for public talks on the subject of a just peace in the Identical Statement published in October by Catholic Archbishops, Bishops, priests, and laymen, and by prominent leaders, rabbis, ministers, and laymen, of the Jewish and Protestant faiths.

A digest of the Statement, divided into five parts, and supplemented with questions and answers has been prepared by the Department of Education of the National Catholic Welfare Conference. It is entitled "Uniting to Build Foundations for Peace."

The Identical Statement outlines the following seven basic principles for a just peace: 1. The moral law must govern world order. 2. The rights of the individual must be assured. 3. The rights of oppressed, weak or colonial peoples must be protected. 4. The rights of minorities must be secured. 5. International institutions to maintain peace with justice must be organized. 6. International economic cooperation must be developed. 7. A just social order within each state must be achieved.

The great significance of the Identical Statement lies in the fact that it represents the carefully considered views of responsible leaders of the three major faiths in the United States and indicates the serious and determined intentions of a large sector of the people of our country, as reflected by their religious leaders, to prepare in time for a peace which will last.

Forty-seven representative Catholic leaders signed the Catholic statement; forty-seven Jews signed the Jewish statement; and fifty Protestants signed the Protestant statement. All three statements are identical, each one, however, preceded by a different preamble.

The National Council of Catholic Men has for one of its principal purposes the task of acting as channel for conveying the services and information prepared by the various departments and bureaus of the National Catholic Welfare Conference to as large a number of the people as possible through the medium of its affiliated groups. It is to fulfill this purpose that we recommend very strongly that every one of our affiliates endeavor at once to make good use of the material concerning the Identical Statement now available. Discussion clubs already in existence, or to be formed, might well use it; and public talks on the subject of the Catholic ideal of a just peace, suitable for audiences of all faiths, might well be based upon it.

For copies of the digest referred to above, write to the National Council of Catholic Men, 1312 Massachusetts Avenue, N. W., Washington 5, D. C.

Copies of the Identical Statement will shortly be sent to all affiliates.

Radio Programs

The Hour of Faith. On Sunday morning October 17 at 11:30 Eastern War Time a new weekly nationwide Catholic radio program, The Hour of Faith, was inaugurated over the Blue Network under the auspices of the National Council of Catholic Men. The program originates in New York.

"The Hour of Faith," to quote our leaflet announcement of the new series, "is not only a newcomer to the airwaves, but a new conception in Catholic radio broadcasting.

"In this Hour of Faith we shall try, in a spirit of joyous faith and hope and good will, to pay homage to God and afford pleasure and benefit to you by good music and stimulating talks, and perhaps, at times, by good readings and dramatic productions.

"We believe that earnest, kindly talks which make people think, which lead them not to criticize others, but to study and criticize themselves, their own motives and actions, will be constructive, and not produce more heat than light, as criticism of others so often does."

The Hour of Faith talks, it is planned, will be informal chats, just as though you were sitting down with the parish priest, or some other good friend of yours, to hear and enjoy a friendly and interesting discussion of some point of doctrine or practice of the Church, or of some important moral question.

In your own locality these good talks, carefully prepared by talented men, particularly for non-Catholics, can mean much if you will make sure that any Blue Network station which can be heard by you and your neighbors is carrying the new program. To get stations to put on The Hour of Faith is a good work of the apostolate for your Holy Name Society, Knights of Columbus Council or other organization. Consequently the National Council now calls upon every one of its affiliates and its many friends to find out which stations they listen to are associated with the Blue Network, and then to request these stations to carry The Hour of Faith.

The Catholic Hour, completing its 13th year on the air, is heard over the NBC network, formerly referred to as the "Red" Network.

With two nationwide programs now available there is an excellent opportunity to get Catholic

information on the air in almost every section of the country.

THE HOUR OF FAITH was started on its way on October 17, by talks given by Most Reverend John F. Noll, D.D., Bishop of Ft. Wayne, episcopal chairman of the Lay Organizations Department of the National Catholic Welfare Conference, Mr. Phillips Carlin of the Blue Network, Inc., and Mr. Wilbert J. O'Neill, president of the National Council of Catholic Men.

Reverend James J. McLarney, O.P., gave the talks from October 24 through December 26. Rev. Richard Ginder is the current speaker on THE HOUR OF FAITH.

YOU HELPING WITHAL

Your association, and in fact every individual who will do it, can help make THE CATHOLIC HOUR and THE HOUR OF FAITH more likely to remain permanent fixtures on the air by writing letters of thanks to stations carrying the programs. In several cities, due to the press of wartime demands, and unfortunately, we suspect, due to the unconcern of our own Catholics, and perhaps to other difficulties here and there, THE CATHOLIC HOUR has been taken off entirely or transcribed and re-broadcast at a very inconvenient hour.

Local stations carrying THE CATHOLIC HOUR and those carrying THE HOUR OF FAITH, do so of their own free will. They do not receive a penny for it. It is true that every station must carry free programs to serve the public interest, convenience and necessity, but they are not compelled to select Catholic programs.

We hope that your local station has not the remotest idea of giving up THE CATHOLIC HOUR or THE HOUR OF FAITH, but you can never tell what changes are being contemplated. One thing is sure, you can help very much in building up good will on the part of the station, and a realization that Catholic programs have an appreciative audience, if you will write a letter to the station yourself and have the members of your organization do the same. In the rush and hustle of today there is so little time given to the common courtesy of a "thank you" that a note of gratitude will stand out all the more forcefully.

You should have the letters go out a few at a time, over a long period, and not use a stereotyped form sent out all at once. We urge you to make this a regular part of your program of activity.

"By the means of many persons, thanks may be given in our behalf" (2 Cor. I, 11).

NOTES FROM THE FIELD

Specialized Catholic Action. A group of twenty form the Men's Catholic Action Group in St. Ann's Parish, 2175 Coventry Road, Cleveland Heights, Cleveland, Ohio. In following the "Observe, Judge, Act" technique of Catholic Action they noted that more than 50 per cent of the adult men of the parish were apparently "unemployed" during Mass and that only about 15 per cent approached the Communion rail. The judgment of the group was that there was evidently a lack of appreciation of the Holy Sacrifice. Their action was to take steps to develop a better love of the Mass. Under the pastor's guidance they arranged for talks by qualified laymen; for an explanation of the Mass by a priest while Mass was being offered; and for the publication of a 32-page booklet, "Our Part in the Sacrifice of the Mass." Attractively printed, and distributed in the amount of 3,000 copies in the parish, and 10,000 in and out of the diocese, the pamphlet has

RADIO SCHEDULE

THE CATHOLIC HOUR: (NBC Network) every Sunday 6:00 p. m. E.W.T.
January 2 through April 9, 1944
RT. REV. MSGR. FULTON J. SHEEN
General Subject:
ONE LORD: ONE WORLD

January 2. *Call to Unity*
January 9. *Men of Good Will*
January 16. *The Natural Law of God*
January 23. *The Economic Condition of World Peace*

For titles of Monsignor Sheen's talks during February, see that month's issue of CATHOLIC ACTION.

Special music will be provided by the choir of the Church of the Blessed Sacrament, New York City, under the direction of Warren A. Foley, during the period January 2 through April 9.

THE HOUR OF FAITH: (Blue Network) every Sunday 11:30 a. m. E.W.T.
January 2 through February 6, 1944
REV. RICHARD GINDER

Father Ginder will deliver each Sunday an informal talk on some phase of Catholic thought or doctrine.

A musical program performed by a male quartette, and violin, harp, and organ, directed by the noted young American composer, Paul Creston, is one of the features of these broadcasts.

been well received. Copies may be obtained by writing Mr. P. J. Mulligan, Union Commerce Building, Cleveland, Ohio.

New President of Spokane Diocesan Council. Mr. Joseph Hurley, prominent Spokane attorney, was elected president of the Spokane Diocesan Council of Catholic Men at the close of the 10th annual conference October 18. Mr. Hurley succeeds Mr. B. B. Horrigan of Pasco who served as diocesan president for three years. Mr. Gene Grief was named secretary, Mr. Justin Maloney, parliamentarian, and Mr. C. P. Robbins, treasurer.

Peace in Toledo. January has been set aside by the Toledo Council of Catholic Men for a comprehensive program to publicize the seven-point "Identical Statement" on the principles of peace published in October by Catholic, Protestant, and Jewish leaders.

Four district meetings will be held throughout the city followed by a mass meeting at which a talk by some national Catholic figure will be broadcast.

At every meeting copies of the Identical Statement will be distributed and perhaps a resolution adopted for presentation to Ohio senators and congressmen.

We urge all our affiliates to work along the same line and will be glad to help you respecting sources of literature, type of program for meetings, etc.

CATHOLICS AND THE F. E. P. C. CASE—*Continued from* page 7

At the time of writing, the reply of the railroad unions, supporting the attitude of the carriers, had not been submitted, but was expected momentarily.

Mr. Malcolm Ross, in his very able reply to this challenge, said in part:

> Their letter (the letter of the Southern Railroads) now makes a bid for public disapproval of F. E. P. C. by viewing with alarm alleged pretentions of Negroes to be engineers and conductors. The plain fact is that this issue—necessarily covered because complaints were received and no rebuttal offered—is dormant and could remain so if the railroads offer justice to Negro railroad men in the classifications where reason and public policy both demand it. Certainly it is not the part of candor to seize upon the most delicate issue in order to avoid the many basic problems squarely placed before the railroads.

The issue which has been raised so starkly by the ultimatum of the Southern Railroads will have to be resolved by President Roosevelt. Because the F. E. P. C. was created by Executive Order and not by congressional statute, it has no way of enforcing its directives. It will be recalled that the War Labor Board was in a similar situation last summer before passage of the War Labor Disputes Act, which provided sanctions. (At the present time a bill to make the F. E. P. C. a statutory body is being pushed in the Congress by one of the Representatives from the State of New York.)

There are several avenues open to the President in his disposal of this very important controversy. He could go to court with the request for a bill of equity to seek enforcement. He could take over the railroads which refuse to carry out the directives of the F. E. P. C. Either he, or the F. E. P. C., could recommend that Federal agencies impose penalties. For example, the Railroad Retirement Board might be asked to refrain from referring jobseekers to the affected carriers and the War Production Board and the various procurement agencies might be requested to cancel contracts with them. All of the above procedures, however, are regarded as unlikely, because they would doubtless interfere with the prosecution of the war. It remains to be seen what solution the President may be able to devise in consultation with the Attorney General, Mr. Francis Biddle.

It is not the intent of this article to enter into the technical details of the problem of enforcing the directives of the F. E. P. C. It would seem clear, however—particularly in the light of the recent forthright statement of the Hierarchy—that Catholics must hope for and work for a solution which will give the fullest measure of justice to our Negro brothers and to the members of all minority groups. We may reasonably dispute about certain procedures of such a committee, but there can hardly be any legitimate disagreement about the soundness of its purpose.

The purpose of the F. E. P. C. is very modest, limited as it is to abolishing job discrimination against Negroes, and only for the duration of the war. F. E. P. C. has no jurisdiction over any of the unchristian race discriminations not related to employment in war industries. Assuredly in the restricted field in which it must operate the committee is entitled to wholehearted support of Catholics, and it is to be hoped that when and if a full-length statute is enacted by Congress outlawing the unchristian practices of race discrimination in employment, such legislation and its enforcement will have the warm backing of Catholics. Both the Encyclicals of the Holy Father and the recent pronouncement of the American Bishops hardly leave Catholics with any other choice.

getting to Canada except through the United States as there are no direct airplanes and the coastwise passenger vessels have been taken over for war service. To be admitted even in transit through the United States, a person 50 per cent Chinese is obliged to have under the terms of the Chinese Exclusion Act, what is known as a Section 6 Certificate. The Mexican Government refused to issue such a certificate because the man is a Mexican citizen. The Chinese Exclusion Act is concerned, however, with race, not citizenship, and the Section 6 Certificate, under the Act, was a "must" if the man were to pass through the United States. It looked for a while as though an impasse had been reached, until the N. C. W. C. Bureau thought of appealing to the Canadian Shipping Board, which very kindly agreed to get the man to Canada on a tanker sailing out of Tampico.

The other case was that of a young brother and sister, both of pure Chinese blood, but who are natives and citizens of Guatemala. They have scholarships on which to study at a university in California. Here again, however, the Section 6 certificates are the determining factor. Being Guatemalan citizens, the Guatemalan Government will not issue them and if they accept them from the Chinese Government, they will lose their Guatemalan citizenship. So these two young people will certainly welcome the repeal of this very discriminatory Act.

Immigrant Students Please Note—There have been some changes in the regulations pertaining to immigrant students and schools approved to accept immigrant students. Hereafter the Central Office of the Immigration Service will not send out to immigrant students application blanks on which to apply for further extensions of stay as these become necessary. Instead the student himself must secure the application forms from the nearest immigration office and file them with the Immigration Inspector in charge of the port through which he entered the United States, accompanied by his passport, validated for the period of the requested extension.

All schools approved to accept immigrant students or applying in future for such approval must, immediately following a student's arrival, send to the Inspector in Charge of the port through which the student was admitted: his name, age and local address; the name and address of one of his friends or relatives in the United States; the date on which he was admitted; and the course of study to be pursued by him.

Schools accepting immigrant students are no longer required to make interim reports covering their attendance but must report to the port of entry upon the termination of each student's attendance.

"Are we good neighbors?"—The N. C. W. C. Bureau of Immigration has been greatly interested in the seminar on the Spanish Speaking People of the Southwest and West which was held last July at San Antonio by the Social Action Department of the National Catholic Welfare Conference under the sponsorship of the Most Rev. Robert Emmet Lucey, S.T.D., Archbishop of San Antonio, and in which the Bureau's Mexican Border Representative took part. A report of the conference has just been published by the Social Action Department, which is thought-provoking in the extreme. The opening address of His Excellency, the Archbishop, is an inspiration to all who have regretted and are ashamed of the treatment that has been accorded the Mexicans whose ancestors lived in our Southwest long before those of many of us had crossed the Atlantic. It could be read with profit by all who have the usual patronizing and contemptuous habit of mind toward this large minority group. "How hard would an Irishman work if you paid him 20 cents an hour?" asks the Archbishop. "If the Mexican is sometimes not a good American, what can you expect from a man who during all his life was socially ostracized, deprived of civil rights, politically debased and condemned to economic servitude?"

Identification Cards for Use on Mexican Border—Since November 15, American citizens who live near the Mexican border and who need to make frequent journeys to Mexico may obtain identification cards from the Passport Division of the Department of State if they apply for them while in the United States, or from the American Embassy or any American Consulate in Mexico if they apply while in that country. Field offices of the Immigration and Naturalization Service located within 175 miles of the Mexican Border likewise have authority to issue these cards. There is no fee and the proof required is the same as that required for a passport. The period of validity is ordinarily two years.

The value of these cards is in demonstrating the holder's American citizenship, for while Americans traveling between points in Continental United States and Mexico are exempted from the passport requirements, they usually find it necessary to produce proof of American citizenship and as birth registration is rather incomplete in most of the States which border on Mexico, many of the persons born in those States are unable to prove citizenship by means of birth certificates.

THE BOOKSHELF

Sheed and Ward, New York, N. Y.: *Gilbert Keith Chesterton,* by Maisie Ward (pp. XV plus 685).

The definitive biography of Chesterton. The fruits of six years of careful research are presented with a charm and skill that will renew the joy of Chesterton in the hearts of his many admirers. The finest qualities of feminine observation and appreciation of spiritual realities are reflected in this scholarly tribute of love that has enshrined the genius that was Chesterton.

Bruce Publishing Company, Milwaukee, Wisconsin: *Our Good Neighbor Hurdle,* John W. White (xiii plus 210).

The documentation of the author's famous charge that the work of Protestant missionaries in South America is one of pure destruction. A piteous history of ignorance, hatred of the Church, and proselytizing that must shock decent people.

The Eastern Observer, Munhall, Pa.: *An American Teresa,* by Margaret M. Conklin (pp. ix plus 67).

The biography of Teresa Demjanovich, who in religion was Sister Miriam Teresa, born in Bayonne, New Jersey, in 1901. An inspiring, thoroughly beautiful story.

Fordham University, New York, N. Y.: *For Goodness Sake!* by Francis P. Donnelly, S.J. (pp. 100).

An imaginative series of a hundred "home fables" or meditations delivered by the homely articles that occupy our rooms.

The University of Toronto Press, Toronto, Canada: *The North American Indian Today,* edited by C. T. Loram and T. F. McIlwaith (pp. xi & 361).

A collection of some 30 papers delivered at the fifth of a series of seminar-conferences on the North American Indian sponsored by the Carnegie Corporation of New York. The quality of the contributions varies considerably, but it is a current encyclopedia of information which those sympathetic to the cause of securing justice for the Indian will want to possess.

Burns, Oates & Washbourne, Ltd., London: *The Life That Is Light,* Archbishop Alban Goodier, S.J. (pp. xx plus 151).

A series of daily meditation outlines for the year. This volume, on the Purgative Way, contains the first 131 outlines and will be succeeded by two further books on the Illuminative and Unitive Way. The uniform excellence that characterizes all Archbishop Goodier's spiritual writings is especially evident in *The Life That Is Light.*

International Labor Office, Montreal, Canada: *The Displacement of Population in Europe,* Eugene M. Kulischer (pp. iv plus 171).

Professor Kulischer estimates that some forty million Europeans have been expatriated during the war thus far—"transplanted, deported or dispersed." The relocation of these tortured and despoiled victims will be a major problem of reconstruction. The enormity of the task is calmly outlined by the statistical and geographical data marshaled by Doctor Kulischer.

Random House, New York, N. Y.: *See What I Mean,* Lewis Browne (p. 245).

A novel exposing the "Crusade" racket of Los Angeles. It is a sordid, ugly story told in a vulgar manner.

Scapular Press, Sea Isle City, N. J.: *God's Guests of Tomorrow,* Rev. L. M. Dooley, S.V.D. (pp. 111).

An exposition, in sermon form, of the chief doctrines concerning purgatory.

Scapular Press, New York, N. Y.: *From a Morning Prayer,* John M. Haffert (pp. xiii plus 151).

A simple autobiography of indifferent merit but transfigured by an earnest devotion to the Mother of God and the apostolate of the scapular.

Our Sunday Visitor Press, Huntington, Ind.: *Discovering Mexico,* Rev. John A. O'Brien (pp. 151).

An "armchair excursion" into Mexico, done in an informal, interesting style and equipped with a discussion club question appendix.

Sodality Distributors, Dickinson, Texas: *A Primer of Homiletics,* Rev. Thomas A. Carney, M.A., K.H.S. (pp. xi plus 149).

Sane and simple counsel for aspiring preachers with strong emphasis on the prerequisite spiritual qualities needed for the truly effective ministry of the word.

Central Bureau Press, St. Louis, Mo.: *A Declaration on Peace and Reconstruction,* Central Verein 1943 Convention.

A well-written summary of the main Catholic principles governing peace and reconstruction.

Catholic Students Mission Crusade, Crusade Castle, Cincinnati, Ohio: *Latin American Pattern,* Rev. James A. Magner, Ph.D., S.T.D. (pp. iii & 98).

An elementary text on the history and people of Latin America, equipped with teaching aids and excellent illustrations.

School of Social Service, St. Louis University, St. Louis, Mo.: *The Missing Value in Medical Social Case Work,* Claire Peugnet (pp. 115).

This is the first in a series of Catholic Manuals for Social Workers. The dearth of reliable books in its field assures this pioneer volume of a cordial reception.

Columbia University Press, Morningside Heights, N. Y.: *New Goals for Old Age,* edited by George Lawton.

Today we have nine million people in the United States over 65; in 1980 there will be twenty-six million. Geriatrics, therefore, assumes social, as well as medical, significance. These essays, while reviewing many good ideas, are pitifully lacking in their religious philosophy. In fact, the word religion does not appear in the index, nor Bannard-Stoddard's "Evening of Life" in the ample bibliography.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

January, 1944

15—American Catholic Sociological Society—regional meeting, Washington, D. C.

23—Catholic Economic Association, Washington, D. C.

February, 1944

21–22—Catholic Conference on Industrial Problems—Chicago, Ill.

March, 1944

27–28—Catholic Conference on Industrial Problems—Toledo, O.

May, 1944

11–12—Catholic Press Association—annual Convention, Milwaukee, Wis.

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